Notes of Warning.

BY S. H. BASHOR.

"Oh wad some power the giftie gi us
To see ourselves as ithers see us.
It wad from monnie a blunder frea us,
And foolish notion."

The EVANGELIST is the organ of the Brethren church. As such it should give forth no uncertain sound. Its position, on all questions affecting the interests, the polity, and the doctrine of the church, should be so well defined and unequivocating that "he who runs may read." Passing through its formative period the church needs wise, discreet, and cautious pilots lest it be steered into the malestrum of uncertain and doubtful theological currents. Our paper should be such in general character, as to cement our organized forces and chrystalize the vital elements of church doctrine and discipline in the mind and heart of the brotherhood throughout.

But is this true of the EVANGELIST under its present management? Can any thoughtful mind, after the most careful perusal of its pages, for three or six months, give expression to any clear-cut, or well defined position of the church on questions of governmental or doctrinal polity in any sense?

In some way he would have an indefinable impression that faith, repentance, baptism, feet washing, the Lord's supper, and the communion, are held and practiced; but as to their being establised and unbending doctrines of the church he could not for the life of him positively say. The reason for this is there is so much time wasted by correspondents in "fighting as one that heateth the air," in small criticism on speculative matters, and in harping on dead issues, that the reflective mind is disgusted and the healthy man nauseated with the general want of discretion and wisdom of the various correspondents and disputants.

Instead of treating the German Baptist with the silence, or respect, to which they are entitled and deserve, they occupy a stereotyped amount of space in almost every issue of the paper. And this space is filled with matter of such variety of tone and taste as to call out an uncontrollable feeling of contempt for the whole concern. One week they are referred to with the most deferential respect, the very next, perhaps, some one of their number who has acted with common human decency towards us, is fawned upon with silly effervecence, and the next their whole church is attacked, over some unwonted breach of courtesy, as a hotbed of ignorance, error and weakness. As a whole, our attitude is one of such mingled praise and abuse, criticism and fawning as to place us in the unpalitable role of children who have not yet put away childish things. Let them alone, your writings do not count one way or the other. They do not read them except in contempt and disgust and we do not relish them, from the feeling of having already been overfed.

All said in the EVANGELIST is worse than wasted. If a good thing is said on one page, we do not hand the paper to others to be read because of the "piece on the other that spoils it." One week some correspondent says a good thing which calls out an endless amount of eulogy from the pen of others until some one blunders into an error when all guns are turned in his direction, and thus it transpires that we are continually kept in "hot water" and do not write and read to edification. Then we run wild on issues and are tossed about by every wind of doctrine, until many are sick and weak among us.

First we are treated to a windy discussion of the question, "Do souls remain in conscious existence after the death of the physical organism?" As every body has an opinion and especially those who are unlearned and know the least about it, are treated to a roaring din of battle in which the principal amunition is bad powder slowly set to burning by old fashioned flintlocks, the result of which is no blood and general disgust of all beholders even to those afar off. Next we are beset with a clamor and clash of arms over the prayer covering question, secret society and close communion claims. Shall we have a church constitution or will the Bible do? Does congregationalism mean for the church to be the servant of the elder, or the elder of the church? And now we are being treated to a delectable repast of knives, forks and spoons and as to whether supper means supper or only a feast of bare table and a few scraps of next to nothing. These questions only engender strife and are only calculated to drag the honest beholder into a feeling of contempt for the whole church. They conspire to put us and combine to our injury. We are belittled in the eyes of the thoughtful, and exposed to the just onslaughts of our opposers. If the editor has the courage of his convictions, and I think he has, he will frankly admit that he is tired and sick of the whole thing. Paradise is now the theme and if he is wise he will consign to the waste basket every line sent in for publication.

What do we believe? Let us see. We believe that there is one God, the Father of all, above all, through all and in all.

That Jesus is the Christ, the Son of God. That there is no other name given under heaven whereby men can be saved except in an through him.

That the Holy Spirit came from God to comfort and sanctify the church and lead it into all truth. That faith purifies the heart, repentance the life, and the two together fit the sinner in heart and life for membership in the body of Christ the kingdom of God. That as many as have been baptized into Jesus Christ have put on Christ.

That baptism is to be administered into the name of the Father, and of the Son, and of the Holy Ghost; which when correctly interpreted is by trine baptism. Trine immersion is the only baptism we recognize as authorized by Christ. We accept all who have thus been baptized as legally in the kingdom of God, other things being equal.

That feet (not foot) washing is an ordinance of the church to be observed in connection with the Lord's Supper and cup and loaf of communion. We wash feet ceremonially after the example and command of Christ, and not wash "foot" as is sometimes erroneously used and falsely understood by strangers who read it.

That the Lord's Supper is a meal to be eaten in connection with feet washing and preceeding the cup and loaf. That supper means supper, that it is a physical meal for physical purposes, and typical of spiritual things. That you can no more extract a supper to the soul out of a few bites of bread and sips of water than you can extract a quart of fluid from an ounce of lemon. That we hold to the round, full and complete meaning, of the word supper as applied to the Lord's meal as we do to any other decent evening repast. (See P. J. Brown's article of recent date in EVANGELIST) for a correct solution.

That the cup and loaf are the communion of the body and blood of Christ.

That all the Brethren are to salute one another with a holy kiss.

That it is a shame for a man to pray or prophecy with his head covered, and an equal shame for a woman to pray with her head uncovered. We are a decent people, and our sisters do not attend the worship of God, the Lord's house or the Lord's table bare headed.

That at communion a man is to examine himself, and then eat. We are to invite none to come nor drive any away. Christians are to have the right of self-examination. That in all things we are to live soberly, righteously, and godly in this present life, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith, in whom and to whom be all glory, and honor, and power forever more.

That in doctrine we are the same in all congregations. That is, the conditions of membership doctrinally and morally are the same among us everywhere. In matters of incidental worship, (outside of questions of doctrine,) each congregation is its own arbiter law-giver.

Now as to the question of the future we hold to the universal doctrine of Christendom, to the immortality of the soul, the general judgment and to rewards and punishment.

Why can not the EVANGELIST be set for the defense of these things? Why must its columns be filled with "exposures" of German Baptist error. We know too much about these things from dealings of the past, and it is only the old story over and over. Every little while some one comes over from that side of the house. The first thing, he must rush into print to tell what he knows about the subject. And we must eat over and over of the same dish on which we have been nauseated or foundered a hundred times. I do not say all this as a reflection on the editor. He does the best he can perhaps under the circumstances, but too many of the correspondents are unwisely writing of things of no importance, and which belittle us in the eyes of others. Now brethren this is said in sober dead earnest. Please write upon things that edify. Souls need salvation. They are hungering for the bread of life. Feed them on that. Defend the faith. Preach the Word. Hold to the gospel. None of us are the leaders of the church, and as organizers we are not needed. The church does not need reformation and no one of us can reform it. When we organized a few felt that the Progressives needed reforming and set about doing it. But they have done no great job as the number of reformers now is smaller than at the first, and every year is growing beautifully less. When it came to a question of doctrine at our last convention the vote was all one way. It will ever be thus. We are on the sure foundation, and the man with his reform ideas only looses strength by giving them expression. In all things let us be wise, sober, diligent, and earnest, and maintain with dignity and valor the integrity of our institutions. Only a few will feel the force of these criticisms, and I suppose we will have the usual batch of replies over the essay instead of the much needed reformation. We will see.

Lathrop, California.

To the members and friends of the Brethren Church in California, and elsewhere, greeting:

At a business meeting of our church held lately, it was decided first not to have a camp meeting at this place this year, second that we hold instead, a protracted meeting, to commence on the evening of the 14th of Sept, and that we invite the scattered members, and friends to come, and be with us at that meeting. Have no fears that you will impose upon us by your presence. We would like to have the privilege of entertaining one, and all, and of renewing our acquaintances with each other. As we so seldom get together let us have a general turnout, it will do us all good. Again I repeat, do not hesitate to come to this meeting, thinking you will be a burden to us, if our houses are too small we have plenty of room outside, which at this time of the year is not uncomfortable in tents. The meeting will continue over two Sundays. Do not forget the time, to commence the 14th of September. We send special invitations to our ministers of this coast to be with us. Brethren H. R. Holsinger and J. Myers of the South; J. W. Beer and C. E. Doty of Central Cal.; and S. C. Bashor, Wilson, Pullen, and others from the North. We do not forget either, our esteem Brethren P. J. Brown, S. H. Bashor, and others whom we have learned to love, and to hear preach. We will confidently look for and expect, some of those above mentioned. Do not disappoint us.

J. P. WOLFE.

At Home Once More.

At the earnest request of my mother, I left my business to spend a week by her bedside. I started on the evening of Aug. 1st, and early the next morning I arrived at my old home in Highland county, having travelled about one hundred and seventy-five miles.

I found my mother very weak but not suffering much pain, and "only waiting" for a final release from the toils and troubles of this life. Four years ago it fell to my lot to support her faltering steps as we followed the bearers that carried the form of my father to its last resting place. For a few short months less than fifty years they had journeyed together in the uneven path of life, and since then she has slowly declined, as a plant whose work is ended.

As the time of parting drew near I began to reflect on what I should say to fix her mind more firmly on the "Rest" to come. My thoughts were not pleasent and I picked up a late magazine and opened to the following lines which I read to her. The words were new to me, and thinking they maybe a consolation to some toil worn pilgrim, I reproduce them hear.

THE CITY OF PEACE.

When I am weary, and 'tis often now
Since I am growing old,
I read a letter, written long ago,
And worn at every fold.

It came from a far country, and it tells
Of one more distant still,
In whose broad mansions He who sent it dwells,
As all who love Him will.

I read of thee with many a loving note,
O country fair to see!
And pondering here, thy palaces remote
No longer seem to me.

I know the way so well; and there is one
Who in His place afar,
Shines in thy light that comes not from the sun,
Dearer than others are.

O rest and peace! O city far away!
Thy gates wide open stand!
Thou hast no night; in thee the endless day
Of God is now at hand!

Pilgrim I am slow toiling through the dust,
Where He I seek hath trod,
To find some morn when sight shall conquor trust,
The city of my God!

The home of Him who sent my letter old,
Whose promises divine
Are more to me than all this earth can hold,
For all He has is mine.

It seems almost inhuman to allow business cares to separate us from those we love and those whose hearts yearn after us, but it is expected that a business man will steel his heart against the ties of nature to a great degree, and so I am writing at my old place though my heart often wanders back to the sick room I have just left.

D. BAILEY.

Aug. 13, 1888.

A Notice.

Dear readers of the EVANGELIST, as the time has come, when all my arrangements for leaving this country has been completed, (and as I have heretofore said nothing through the EVANGELIST concerning the same,) I thought it proper, that I should inform the readers of the EVANGELIST, concerning the same. Four month ago I was elected a member of the Medical Faculty of the American Medical (?) St. Louis, Mo., (the same being entirely unsolicited by me,) and after duly considering the matter, I accepted the position, and at this writing, all my arrangements to leave here for St. Louis are completed; and tomorrow we expect to bid farewell to the people at this place. No doubt some of the readers of the EVANGELIST will be surprised, when they learn of the radical change I am making; and some no doubt would like for me to write more explanatory concerning the College with which I am connected, which I will do, at some future time. I take my chair the 3rd day of September, 1888. Hereafter, those wishing to correspond with me, will address me at St. Louis. (Gen. delivery.) After I am located, I will give my street and number through the EVANGELIST.

I will not reach St. Louis, until about the 20th of August, as I expect to visit a few days in Sumner County with friends, and also at Walton, Kansas. As I was informed by a brother by letter, that an announcement was made a week ago, that I would preach for the people near Walton next Saturday evening, and having never told them that I would be there at all, it puzzles me how accurately they can conjecture, but it is all right, I will be "on hand" no preventing providence, and give them a few meetings. So I close by wishing the Lord's work to prosper in Kansas, and elsewhere, until the Brethren church will be known, and favorably known, throughout the length and breadth of this land. May God bless the cause.

H. SHOMBER, M. D.

Mackeville, Kan., Aug. 5, 1888.

OUR CHURCH.

Read the University Constitution on the last page.

Bro. S. E. Shook has returned with his family, and taken possession of the Boarding Hall.

Bro. Steven Broadhurst, of Jenny Lind, Cal., has gone before. Obituary next week.

Bro. Jerrold writes that his meeting at Troutville, Va., resulted in twenty-two professing conversion.

Bro. J. L. Kimmel has moved from Shanksville, Pa., to Cambria, Ind. His correspondents will please remember this.

Bro. C. A. Coler sent in an article regarding the College, but the paper is too full to use it this week. It will be out next week.

The Brethren at Milford, Ind., will hold a basket meeting on August 23rd. Everybody is welcome. Bro. Ditch, of South Bend, will be with the brethren.

Maurertown, Va.—A little brother and sister entered the fold by baptism at the respective ages of 11 and 13. Small in statue but ripe in thought and word. Next week a protracted meeting will commence near Wheatfield, Va., in the grove and close with communion service. E. B. SHAVER.

Blanco, Pa., Aug. 3, 1888.—After preaching, dedicatory sermon in "Middle run" meeting house, went to East Riverside and commenced meeting in the Jacobs' meeting house. Continued for one week. Baptized two. Some others said they would write soon. Thanks to all for their kindness and love manifested. J. B. WAMPLER.

Hamlin, Kan., Aug. 7, 1888.—Closed meetings at Pony Creek last Saturday night with seventeen confessions, fourteen of whom were baptized on Saturday. The remainder will be baptized next Lord's day. I am preaching at Little chapel this week, a preaching point in the bounds of the Pony Creek church. We have a good congregation at each service. What will be done remains to be seen. Will close on Saturday night. S. H. BASHOR.

Daniel Webster and Henry Clay both died in 1852.

The total railway mileage of the world is 319,152.

The first cotton was raised in the United States in 1621.

The farms of the United States are valued at ten billions.

There are nearly 300,000 Chinamen in the United States.

Much injury has been done by the use of irritating, griping compounds taken as purgatives. In Ayer's Pills, the patient has a mild but effective cathartic, that can be confidently recommended alike for the most delicate patients as well as the most robust.